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"Abreast of Truth"

AN EDITORIAL

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THE EDITOR

A Week In California

ELIZABETH MARSH

Among Jamaica Students

LUELLA AND ALTA HOOVER

American Friends Conference

J. PASSMORE ELKINTON

ON THE HORIZON OF THE CHRISTIAN CHURCH

WOMEN IN LIFE AND WORK OF CHURCH

A study of the place of women and women's work in the life and work of the Church as a whole is now being made. It promises to attract widespread interest. It is undertaken by a joint committee representing the Federal Council of Churches, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions under the direction of Miss Clarissa H. Spencer, whose services have been loaned by the National Board of the Y. W. C. A. The Research Department of the Federal Council is co-operating. The inquiry will include the present form of organization of women's work in the various communions, the relations of the women's societies to the general organizations of the Church, the reasons for and against the tendency to develop inclusive boards and agencies made up of men and women serving together, the extent to which women are eligible to serve upon national and local official church boards, and the status of women with regard to the ministry and other forms of religious work.

NEW APPROACH TO YOUTH BEING MADE

While everywhere discussions continue to rage concerning the vagaries and vices of youth, men and boys of the Young Men's Christian Associations of fifty-two countries are approaching the problem from a new angle. Instead of ragging the young people for their waywardness, they are devoting innumerable hours to a careful, first-hand study of what youth is thinking. During the first week of next August their efforts will be brought to a culmination in a conference at Helsingfors, the capital of Finland: a conference which, being the first world assembly of the Y. M. C. A. since 1913, may mark, it is believed, "the inauguration of a new working alliance between scientific investigation and the assurances of the Christian faith." On every continent boys and men are engaging in discussions and studying questionnaires, carefully compiled; and when at last at Helsingfors the Finns and the New Zealanders sit down together with Latins, Orientals, and Americans, they will be able in the three languages to be principally used at the conference —English, French and German—to approach the youth problem on the basis of fact and understanding. Such is the hope of the World's Committee at Geneva, Switzerland, where the principal arrangements are being made. Such also is the outlook of the American delegation, "We don't want opinions," says I. B. Rhodes, of New York, general chairman of the American group. "Out of Helsingfors we hope, rather, to gain facts that will help both the Y. M. C. A., the Church, and the school to approach the youth problem with a clearer understanding of what it means." One of the most significant features of the conference is the fact that boys under twenty, constituting more than 13 per cent of the total representation of 1500, will have for the first time an organized voice in the proceedings. The object is not only to study youth, but to give it a chance to speak. Discussion groups will occupy most of the time; "set" speeches and attempts at balloting will be few and relatively inconsequential. The delegation from the United States, comprising 260 men and boys, ranks second in size. Germany leads, with 400; England, Ireland and Wales, combined, follow in third place with 110, while Holland will contribute 100. While at Helsingfors, all will be the guests of the Finnish people, whose government has contributed 20,000 Finnish marks for entertainment. In addition, the sum of 100,000 marks has been appropriated by parliament, 50,000 has been raised by Helsingfors churches, and a public campaign is reported to be under way for additional funds with which to care for the city's guests from August 1 to 6.

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LUTHERANS OPPOSE PAPAL ENCYCLICAL

The National Lutheran Council, meeting in plenary session, has issued a statement declaring Pope Pius XI to be in error in his December encyclical instituting the "Feast of Christ as King," and dissented strongly from the proposal of the Pope that Protestant churches participate in this festival. The representatives of American Lutheran bodies charged that not without cause was the Sunday nearest October 31st set as the date for the celebration of this Roman Catholic holiday, a day which for 400 years has been observed by Protestants throughout the world as Reformation Sunday. It was on October 31st, 1517, that the Reformation movement was started through the act of Dr. Martin Luther in nailing his famous Ninety-five Theses on the door of the castle church at Wittenberg. The statement of the National Lutheran Council defined the Pope's December encylclical as one step in a great program to restore the rule of the Vatican over all Christian Protestants and over all civil governments. The first Protestant group to take exception to the proclamation of December 11th, the National Lutheran Council, appointed a special committee who are to subject the encyclical to careful study, to communicate with all sections of Protestantism and to disclose what the Lutherans declare are subtle attacks on the doctrines of religion and the distinctive principles of secular freedom.

GERMAN AGITATION FOR WOMEN MINISTERS

A report from Germany states that considerable agitation is in progress in favor of the ordination of women. The many social changes that have taken place since the war have brought women rapidly forward in professions which previously were closed to them. The Church remains the only calling in which women are still denied a place. At the same time, the need for well-trained pastors is greater than for years past. With numbers of women graduating from the universities and available as soon as the doors are opened, this agitation is bound to increase in the immediate future.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

"Who Would Keep Abreast of Truth"

ASSURANCE that the young Friends of today are alive to the call of the Society of Friends for service, does not necessarily imply that they commit themselves to carry on past and present programs of work in the old ways. If the church commands the whole-hearted support of its younger members it must continually review its objectives and its methods in order to keep them "abreast of truth."

Looming large upon the horizon of the Christian Church today is the question of foreign missions. For generations this field of work has offered the great goal and incentive to the Christian enterprise. And it may continue to do so. At present, however, there is a general slump in interest and support. Among the several contributing factors is the fact that, as heretofore conceived and administered, foreign missions do not appeal to the younger generation as formerly. This is true of religious denominations generally.

This situation is very frankly faced by Henry T. Hodgkin in the leading article in the London *Friend* for March 26. Writing under the caption, "The New Generation and the Old Service," he asks the question, "What is the present generation of Friends to do about the work to which a previous generation felt called by God?" He asks it on the background of the increasingly stringent financial position of the Friends Foreign Mission Association of London Yearly Meeting, with which Dr. Hodgkin has himself been so prominently identified. He calls to mind that in twenty years this work must either be carried mainly by persons now under forty years of age or it will be languishing toward abandonment. If these younger Friends do not feel the urgency for the work, is it any use, he asks, to stir up an enthusiasm we do not feel? Holding that to ignore this situation is to drift towards disaster, Henry Hodgkin urges that English Friends face these alternatives: "Either the work will become the living concern of the new generation, accepted with all its grave obligations and with its large possibilities, or it will, so far as Friends are concerned, be carried on with continually declining vigor until those responsible for it are driven to abandon it or to hand it over to others. The first alternative by no means excludes the idea of profound modifications in method, in emphasis, in phraseology. But it calls for *continuity* while these changes are being effected. The second alternative does not mean that the new generation will not undertake any service, only that their concerns will lead them into new fields and that the old ones will be definitely forsaken." That the whole situation may be prayerfully and deliberately considered, in the light of opportunities opening up in every direction to the Society of Friends, Dr. Hodgkin proposes a special conference or an adjourned Yearly Meeting in which the larger issues involved may be made clear.

Although perhaps hardly so acute as yet, a very similar situation exists among American Friends—and other denominational groups. Alert to new appeals of service, young people are a little inclined to look upon "foreign missions" as rather old fogyish and inadequate to modern Christian ideals. They feel that its ideals are too narrow, its purposes too circumscribed, its spirit too nationalistic and its methods too conceited. This feeling is largely based on superficial impressions and lack of up-to-date information. As a matter of fact, the objectives and methods of foreign missions have been greatly changed within the past few years in harmony with the deeper appreciation of the spirit of Christ and his love for men. What we must seek to do with increasing effectiveness is to acquaint our young people with what our foreign mission leaders and workers are actually thinking and doing. All such conferences as our English Friend proposes are therefore very much to be desired.

It is deeply significant that the new Christian conception of foreign missions which interprets the foreign work of the church in terms of mutual appreciation and world peace, is based on the fundamental principle of Quakerism —the sacredness of human personality, the temple of the living God. Now, if ever, Friends should be in the vanguard of the mission enterprise.

In the words of that Christian statesman of foreign missions, Dr. Frank Mason North, "There is no substitute for the missionary passion. The burning heart of our compassion for the multitudes must be our passion for Jesus Christ. It was the compelling power in the first century. The twentieth has found for it no substitute."

Congratulations and Best Wishes

WHAT an ideal couple! They are just suited to each other. Such expressions are happily heard now and then of young people entering the marriage relationship but we extend them to apply to a journalistic union that has just been consummated. The merging of those two forward thinking and outstanding weeklies, *Christian Work* and *The Christian Century,* is a matter of very general interest in the religious circles of this country. Having long wielded a powerful influence separately, they may be expected to wield an even greater influence unitedly. As an appreciative reader of both periodicals, we are prepared to justify our assurance of their compatibility and of their

well complemented qualities of character. We like the alertness, the aggressiveness, the fearlessness, the keenly prophetic spirit of *The Christian Century,* which is the recognized head of the new household. We likewise have appreciated much of these same qualities in *Christian Work,* rather distinctly broadened by a finely sympathetic world outlook and mellowed by the spirit of sweet reasonableness. In the union of these two journalistic friends we are looking for a fine blending of character that will mean very much to our national religious and intellectual life.

We Go to College Again

BY THE EDITOR

(Continued from Last Week)

According to historic Hoyle it is not considered good social usage to leave town between two days. To *arrive* between two days, however, seems to be entirely within the proprieties. If we wanted to write a novel whose scenes were laid at Central City, Nebraska, we would name it "Trains That Pass in the Night." Paradoxical as it may seem, we instinctively yawn and rub our eyes when we think of that brisk and bustling little city; for, while there are daylight trains through this little capital of Merrick County, we have for the most part missed them when making our way to the Quaker center of Nebraska Yearly Meeting.

True to form, therefore, we were roused from the semi-slumber of a semi-reclining posture in a semi-chair to disembark at Central City at 3:30 A. M. Sunday, March 21. Early as it was, it was not too early for Edgar T. Hole to meet us and escort us to the nearby hotel where he ministered to us as acting host of the inn. This was his home during his sojourn there in the interests of the college to be noted later.

After an abbreviated rest, we three made our way to the Friends meetinghouse where we were given the freedom of the meeting by Ralph Boring, the pastor, and other members. Clarence Pickett brought a stirring message from the text, "We Do Not Know What We Shall Be." Friends drove in from more than forty miles to hear him preach!—and felt repaid for their Sabbath pilgrimage. The writer spoke at the evening meeting but candor compels the admission that we didn't stir the country for forty miles around; perhaps because it is conceded that editors are to be read rather than heard. By the way we neglected to state above that the long distance attenders at the morning meeting do that thing every Sunday, arriving with the children in time for Sunday School! They are Harry and Inez Foreman who live at Columbus, Nebraska.

It is always a source of strength and encouragement to mingle with Central City Friends, this occasion proving no exception. We can't single them out for individual mention but we did enjoy meeting the former-time friends and meeting some new ones. Among the latter we will make one personal reference by way of exception. Our ubiquitous young friend, Elizabeth Marsh, travels widely and writes of other Friends, and now from the vantage point of her native heath, we have a word to say of *her* folks. We did not have time to get out to the hospitable country home of the Marshes, seven or eight miles from Central City, but the parents, Mr. and Mrs. Fred A. Marsh, and the brothers and sisters, were at meeting—and in the evening!—to give us a hearty greeting. Having become acquainted with the family, directly and by local reputation, we are free to say that our Young Friends Secretary deserves little credit for being what she is. We hardly see how she could in justice be less!

Sunday dinner in the home of President and Mrs. Ora W. Carrell was a delightful feature of our Nebraska visit. These Friends have with unstinted devotion thrown themselves unreservedly into the College and Yearly Meeting work, and the evidences of their helpful influence are many. As a member of their household we met a college girl named Hanson—a granddaughter of our departed Friend John Frederick Hanson, widely known Friends minister of Norwegian birth. A few days before, we had met a grandson, named Watland, a student in Penn College, while another granddaughter, Gwen Hanson, has been attending Pacific College. Grandchildren at the same time in at least three of our Friends colleges! Here is a family tree that is developing descendants as well as ancestors!

In the afternoon we had a very satisfactory conference with the college young Friends in the college chapel. After a general presentation of our concern and its implications, as explained in these columns last week, there ensued a very profitable discussion, in which several participated. One or two lead interrogators—we almost said interlocutors!—are very helpful to a good discussion and we had one present on this occasion in Guy W. Solt, who is a member of the executive committee of our Young Friends Board. And that's not all Guy is. He is three in one in his connections with Nebraska Central College, the only one of his kind so far as we know. As a Senior he is a member of the student body, as college treasurer he is a part of the Administration, and he is at the same time a member of the Board of Trustees.

On Monday, apart from the inevitable chapel talks, we devoted our remaining time to personal interviews with the students. Our work in this respect was perhaps more satisfactory here than elsewhere on our trip. We found a deep interest on the part of Nebraska Yearly Meeting young people, coupled with an eagerness to talk over the problems of the Church in general and of the Society of Friends in particular. One explanation of this is, that located on the Friendly frontier, so to speak, they grow up and develop in an atmosphere of service which greatly influences their outlook. Instead of waiting for a definite call to active Christian work, there is a tendency to take such work for granted unless the definite call is to something else. This attitude furnishes a rich soil in which to develop Christian leadership and we wish to speak our appreciation of the fine spirited young Friends there whom we were privileged to meet; and our appreciation, not only of the students, but also of the Faculty who are contributing so faithfully and loyally toward these worthwhile results.

Nebraska Central College has made encouraging progress during the past few years. It wasn't so long ago that, while carrying the name of a college, it was primarily an academy in point of attendance, comparatively few of the students being in the college department. That situation is now happily reversed, there being 83 students enrolled in the college department as compared with 35 in the academic.

After a few weeks of careful preparation in which Edgar T. Hole had been giving yeoman service, the college was just launching a momentous financial effort in Central City and Merrick County while we were there. As has been previously stated in these columns, the initial step in the development of the college is the securing of $75,000 locally for new buildings and equipment and for sustaining funds. The new buildings projected are an auditorium-gymnasium and a central heating plant. Never has there been so fine a spirit of interest and loyal co-operation throughout the town and county and although the goal is rather an ambitious one for a county whose

nucleus is a town of but about 3,000 people, the friends of the college were hopeful of reaching it. We eagerly await reports.

We cannot conclude the comments upon our Nebraska point of call without giving further evidence of the contribution which Nebraska Central College is making, both to its local constituency and to the church. On the evening following our departure, a dinner was given by the Board of Trustees to the members of the county organization promoting the campaign. Speaking on the subject of the relation of the College to the County, Mr. Fred A. Marsh, than whom there is perhaps no more influential citizen in the county, closed with these words:

"Life has no meaning except as we expend it in forward looking efforts for the amelioration of existing evils and for the establishment of conditions more helpful and more hopeful for the generations which are to follow us. Sordid self-seeking has never brought joy or sweetness to any human life. The submerging of self in the larger purposes of community effort—undertakings such as the one in which we are now joining—will lift us to the plane of genuine happiness, federate and coordinate the strength of opposing factions and give to our beloved county a name distinctive among the counties of our commonwealth."

Though not themselves Friends, a member or members of the Marsh family have been enrolled continuously in Nebraska Central College since 1911 with the exception of one year. Some of the children have become Friends, one of them now heading up the Young Friends activities of the Five Years Meeting.

We have a final acknowledgment to make to Nebraska, a testimonial to give. In connection with former visits, we have recorded some rather unfavorable observations relative to the frigid nature of Nebraska climate, even in the sunny month of June. This time we found mild temperature and cheerful sunshine. We were reminded of the distinctly clear, crystalline atmosphere of Kansas—on one of its good days.

And it was the early morning of a good day when we reached Wichita, to be greeted at the station by President W. O. Mendenhall. The season *seemed* months advanced, we having left home at the time of the heaviest snowfall of the winter. Trees were leafing out, some fruit trees were in bloom and Wichita friends were gardening.

Our welcome was as warm as the atmosphere we enjoyed. After breakfasting with President and Mrs. Mendenhall we were informally presented with the freedom of Friends University of which we promptly proceeded to avail ourselves. First came the chapel exercises, held in the fine new auditorium of cathedral appearance. We faced an audience of some 575 students which proved very attentive, and, during the devotional period, worshipful in attitude. An occasional silent chapel exercise is enjoyed (we use the term advisedly) which is significant, especially in view of the fact that hardly one fourth the students are Friends.

At noon we had lunch at the college cafeteria with a company of college leaders when we spoke very informally of our mission. In the evening we met with a large group of college young Friends and several Faculty members, at a bean supper arranged by Anna Jane Michener and the Young People's Discussion Class of which she is the leader. In this latter capacity she is making a contribution to the student life and thought of Friends University that is easily recognizable. A frank and free discussion followed the supper, which impressed the visitors with its searching and thoroughgoing nature. We found a group of young Friends vitally interested and wholesomely concerned, speaking forthrightly from the background of their Yearly Meeting and also from that of the Society of Friends at large. It was very encouraging to us to find the intelligent Friendly interest so manifest in a student body in which Friends students form a distinct minority group. On the following day the desire for a third conference was manifested and as a result we pursued our several Quaker concerns still further. We sensed an atmosphere of eager inquiry that was invigorating.

In the absence of a pastor of the University Friends Church who is likewise the pastor of the Young Friends in College for the most part, Dr. J. H. Langenwalter, head of the Biblical Department, is bringing a highly satisfactory service of ministry. He is a Mennonite of thorough training and rich experience, formerly president of Bethel College, a Mennonite institution, and is proving a valuable addition to the University and community. The religious educational activities of the Meeting are being ably conducted by Amy Long. In a Yearly Meeting capacity, Neita Kenworthy, whose husband Milton Kenworthy is a member of the F. U. Faculty, is beginning this year an excellent work, both of promoting better methods of religious training and stimulating interest in Quaker life and ideals. We greatly appreciated becoming acquainted with these talented workers whom we will hereafter claim as friends.

The college and community are looking forward to the coming of Herbert L. Huffman as pastor early in June and will give him loyal support and co-operation in the very important work he is undertaking. Well under way in construction is the University Friends Church, located on University Avenue within two or three blocks of the college. Personally conducted by John D. Mills, we made our way through the skeleton structure, which, however, was sufficiently advanced to help us visualize appreciatively the commodious church home which West Wichita Friends are soon to enjoy.

On the evening of our departure, the visiting Friends spoke at the mid-week meeting of the University Friends Church. If the attendance on this occasion was normal, it speaks well for the vitality of the Meeting. A welcome opportunity was thus afforded for greeting Friends of the community, aside from those immediately connected with the College. Following the words of the visitors, which had to do especially with the relation of our young people to the work of the church, and how we elders may properly encourage them, a free and fitting discussion of the topic ensued.

It was our pleasure, along with our hosts the Mendenhalls, to take dinner one evening at the University Girls' dormitory, of which Edith Francisco Webster is in charge. Making her home very comfortably here with her daughter is Hannah Francisco, whom we were glad to find steadily convalescing after rather an extended illness, and who inquired eagerly after old-time Richmond friends.

We evidently appealed to Wichita Friends as having "a lean and hungry look." They fed us immediately after our arrival, and though we left at midnight they fed us immediately before our departure. "They" in the latter case were Paul and Abbie Hill who took us after prayer meeting to their cozy home for an eleventh hour visit, topped off by a midnight feast which made us reminiscent of our old college dormitory days; except that in this case there was no "Gov" Barrett to molest nor make afraid!

It will require further perspective for the proper evaluation of the experiences and observations of this visit to three of our colleges. After preparing the foregoing report, we found in *The Congregationalist* an article, "On the College Trail," which was a similar report of a visit made to a number of Congregational colleges in the West. We were interested to find that it was characterized by the same spirit of hopefulness and assurance that we have wished to convey. There is a wholesome genuineness, a lack of sophistication, among our western college students which we found very satisfying. We think with deep appreciation of the thoroughgoing spirit of Friendly service that permeates the student bodies of Penn College, of Nebraska Central and of Friends University, and trust that what we found at these institutions may be an earnest of the Quaker concern among our Friends colleges generally.

W. C. W.

Expect great things of God! Attempt great things for God! Pray daily not that you may have more of the Spirit! Pray that the Spirit may have more of you! The God of all peace will guide you graciously into new and holy pathways.

Misplaced Emphasis—A Menace

History Material on War and Peace

An analysis of the War and Peace material found in History texts and Supplementary Readers in use in the elementary schools of the United States is given in a pamphlet published by the Association for Peace Education of Chicago, Illinois. The results of the study are the judgment of disinterested investigators who have approached the problem in an unbiased and scientific manner. An extraordinary amount of space is taken up in these text books discussing war which is almost always treated from a nationalistic point of view. This training which the young get in approving of war in the schools makes them ready for war as adults and constitutes one of the great causes of war. This attempt to get the facts before the people is made so that they may demand history which is taught from a different point of view and select the best books now published. The responsibility which Quaker teachers have in teaching and that which rests on Quaker parents to see that no chauvinistic books are used is very great. If we develop the proper books and teachers we can eliminate war as the Women's Christian Temperance Union eliminated the saloon.

The following conclusions are from a qualitative study of the emphasis on War and Peace in twenty-four History text books and a like number of supplementary readers:

1. The average history text devotes a disproportionate amount of space to war. The war space could be reduced at least one-half without detracting from the historical value of the books.

2. The amount of space devoted to peace by both the texts and the supplementary readers is almost negligible. Historians have lamentably failed to grasp the significance of this topic for the Twentieth Century.

3. There are practically no illustrations of distinctly peace topics.

4. The war word content is on the whole nationalistic, biased, and, in many cases, flamboyant. Its tawdry emotionalism frequently violates every principle of good literature. So biased is much of the material that it is distasteful to the adult reader. Frequently the sectarian and the sectional views, and the prejudices of the authors are quite evident.

5. The war illustrations as a rule picture only the glorified imaginings of the artists. Much of this material is so grossly untrue as to detract from the historical value of the books.

6. Very few histories even approach the real truth about war. Concealment and propaganda frequently appear.

7. Histories pay little attention to the Edisons, the Horace Manns and the Franklins; they are too busy depicting the overdrawn exploits of the Lees, the Grants and the Nathan Hales.

8. Much of the supplementary reading material of an historical nature is neither history nor literature; it is untrue sentimentalism.

PRACTICAL SUGGESTIONS

1. America needs new history texts and supplementary readers for its schools, true to the facts about war, free from nationalism, sectionalism, sectarianism and propaganda. Unless the present historians modify their methods, a new crop of authors will have to be discovered.

2. Some individual or organization should prosecute a study of all current history texts and supplementary material along the lines suggested by this preliminary investigation to the end that the American youth may know the truth about war.

Psychologists are beginning to discover that they must devote more time to the early environment in the educational process. They now recognize that changing the early environment of the normal child radically modifies his whole personality. War is not innate. A babe born of German parents transplanted at birth into a French home will grow to hate all things German. The truth about war taught vigorously to the children of all civilized nations in one generation will forever end all war. If we supplant national jealousies and hatred with the ideals of the international brotherhood of man as advocated by Christ; if we picture the truth about the fearful waste, the terrible slaughter, the rapine, the insanity of war to growing children, then we shall compel the munition manufacturers and the war making diplomats to seek new callings.

An incident in Roosevelt's *Winning of the West* shows what can be done. Two Zwinglian missionaries so trained a branch of the Delaware Indians by the direct applications of the peace principles of Christianity that in one generation they were changed from brutal, warring savages to peaceful, law abiding cultivators of the soil. They absolutely refused to take up arms against the enemy. They migrated from their home in western Pennsylvania to northwest of the Ohio River to escape their white and red despoilers. If Christ's ideals can work such wonders with savages in one generation, what can they not do with the children of civilized nations in the same time?

War is not innate. It is produced by our concepts and by what we teach our children. And one of the worst offenders on earth is the Western Caucasian. War is a useless relic of savagery. It is the most wasteful of all enterprises and it becomes increasingly wasteful as society becomes more complex. Real war is brutal, bloody, cruel; there is little noble or worthy of emulation about it. The time for teaching the truth about it has come. Educators and historians have too long poisoned the mind of the oncoming generations with their glorification of war. The future demands a type of history that will not exaggerate the place of war, which will show its true nature and which will develop in children the will to peace. Parents should demand such histories; school boards should install them; publishers should issue them and historians should prepare them.

EARLY RETURNS ON THE UNITED BUDGET

While the figures have not been finally tabulated, following the close of the fiscal year of the Five Years Meeting, we can give the year's showing in substance. Receipts for all causes total approximately $118,000, as against the Yearly Meeting quotas of about $148,000. However, the Foreign Board came within almost $5,000 of reaching its budget of $99,713.54, the bulk of the default falling upon the other Boards.

Four Yearly Meetings went past the goals which had been set for them, or which had been self-appointed, as follows:

	Quota	Receipts
Baltimore	$ 7,500	$ 7,590
Indiana	30,000	30,121
North Carolina	9,423	10,931
Oregon	4,000	5,059

SURE SIGNS OF LIFE

At our Guilford College Chapel the other morning, the preacher was Tom A. Sykes, of High Point, N. C., and in his message, spoke of the new life and growth of Spring pushing off the old dead leaves that had hung on all through the winter days. He urged every student to accept the life of Christ, and to seek an experience of Springtime in the Soul—a new life—that made it impossible for the old to stay, that truly made all things new and all of God. The point was not lost—it found lodgment in at least one heart and mind—and this verse was born:

NEW LEAVES

I saw new buds pushing into life—
Tender little green buds upon the trees,
In the glow of the sunshine,
Pushing the old dead leaves off,
And flinging them upon the wind.

O Soul, push new thoughts into life—
Tender little thoughts and deeds into our hearts—
In the glow of the sunshine
Push your old dead leaves off
And fling them away forever.

GENEVA HIGHFILL.
Guilford College, N. C.

A Happy Week In California

BY ELIZABETH MARSH

Time has been flying happily and busily by, and it is time for another letter, if the tale of the western trip is to be a continuous one. What a lot of friends and relatives you people in other parts of Quakerdom have here in California, and what a good time Maria Scattergood and I are having becoming acquainted with them! It is like being with home folks to be out here.

The case of grippe which fastened itself upon Maria Scattergood almost immediately upon our arrival proved persistent and hard to get rid of, so that for two weeks she found it necessary to remain very quietly at the home of Richard Sutton and later at the home of a niece, Elizabeth Brown, in Long Beach. This unfortunate circumstance has been the only unhappy feature of the wonderful visit in the sunny westland. For several days after reaching Pasadena, and at frequent intervals since, when it was necessary to return to Pasadena, the Kellogg home has served as headquarters, and pleasant indeed it has been to be there! In spite of duties demanding the attention of each of us much of the time, there has been opportunity to enjoy the warm cordiality of these friends, and it has been deeply appreciated.

The first opportunity to meet a group of Friends in California was on Sunday morning at Pasadena First Friends Church, where Rachel Lockwood serves as pastor. An especially opportune time this was, too, for it was the closing service of a series of special meetings which Tilman and Abbie Hobson had been holding. I learned that it had been a time of spiritual stirring and renewed consecration, and a good deal of satisfaction was expressed over the success of the meetings. A large group was present and it was a pleasure to be at the morning service. At the close of the regular service, a striking demonstration was given of what Friends *can* do when they set out with a spirit of real consecration and desire to do what should be done. A large amount was still due on this year's budget, and as the fiscal year closes April 1, a member of the congregation presented the needs and made an appeal for a clearing away of this debt. Within a few minutes the sum of several hundred dollars was given or promised, and the meeting closed with much rejoicing of hearts and with only $30 unpromised! Would that every local meeting in Quakerdom had such a report to make!

That evening a Woodbrooke meeting was held at the Orange Grove Street meeting house, where several former Woodbrooke students spoke, so there was a splendid report of the history and activities of that Friendly English institution.

Monday was spent at work, with a call at the Sutton home in the afternoon, and the privilege in the evening of hearing the Los Angeles Philharmonic Orchestra, one of the finest musical organizations in the west. Tuesday was a day full of interesting experiences. It began with lunch and a good visit with Rachel Lockwood. This was followed by a call on Miss McMillan who is one of our Friends in the city library in Pasadena. Next was a call at the home of our good friend Martha Newlin, and how we did enjoy the brief period of time spent in this home! There followed a fine long chat with the Yearly Meeting Superintendent, Harry Keates, at his beautiful home in North Pasadena.

With such a feast of good things to ponder over on the way home, it is not much wonder perhaps that one should absent-mindedly board the wrong car and land six or eight blocks from the Kellogg door, instead of one short block! Such a minor mishap could dampen my spirits very little, and the ever-hearty greeting that awaited me at "home" banished any feeling of vexation.

Wednesday saw a return to Los Angeles for the first time since reaching California. How lovely it is to ride in any direction from Pasadena, even on a jerky interurban line, for beautiful Mt. Wilson is visible for a long way, and the hills at this time of year are green and beautiful. So far at least, I have failed to experience the first stage through which everyone is supposed to pass when visiting California for the first time—the Knocker stage! There has been nothing at all to complain of, and much to cause happiness and pleasure.

In Los Angeles there was a pleasant session with various Y. W. C. A. secretaries, and a visit at the International Institute, maintained as one department of the Y. W. California presents one of the best fields for activities toward better inter-racial and international relations in the whole country, and it has been splendid to have the chance to come in direct contact with some of the agencies at work on the big problem here. After a few hours here, I rode through the Domniquez oil fields, where the oil wells with their immense derricks are as thick as forest trees, to Long Beach. Think of being so near the great Pacific! Not until next morning did I get close enough to actually *see* it, but to be so near it was enough at first.

After dinner at the home of George and Elizabeth Brown, where Maria C. Scattergood had been recuperating, we both had the opportunity of meeting with the Friends at the regular mid-week prayer meeting. Frank Dell is pastor here, and we were sorry not to have more opportunity for gettting better acquainted with the many Friends here and at Bethel Meeting, which is near by. But at any rate it was good to meet in a more or less formal way as we did. Here again we were not among strangers, for Frank Dell was formerly in Nebraska, and a lot of the relatives of some of you I have met were there. Not the least pleasant feature of the stop in Long Beach was staying all night with a former pupil and her family, and visiting the beach next morning with them.

In the afternoon they took me to Santa Ana, over another one of the many beautiful drives running in all directions. Nor was that ride to end the day's adventures, for an aunt and uncle of mine to whose home I was taken, drove to Pasadena with me in the evening.

Saturday was a "Santa Ana" day—a day of very hot wind. Also it was the day of my first visit to another of our Quaker Colleges, Whittier. It always gives a thrill of pleasure to mingle with student groups, and this visit proved no exception. Almost immediately I felt the warm, friendly atmosphere of the place, and as the days have slipped by and there has been continued opportunity for becoming acquainted, the feeling of being "at home" has grown stronger until it is hard to think of leaving. It was most delightful to be adopted at once into the family of President and Mrs. Dexter, and to be given a room in their lovely home for as long as I desired to use it. Just the thought of their kind and generous hospitality brings a glow of gratitude. Meals at the Boarding Club and in the homes of friends gave many opportunities in the coming three weeks, for learning to know Whittier and its large Quaker population.

A whole chapter should be devoted to the College, telling you of some of the splendid service work the student Christian Associations are doing among the Mexicans, and at the International House in Los Angeles; of the fine new boys' dormitory and gymnasium, and the plans for a girls' dorm; of the many activities of the busy President and his equally busy wife; of the fine work of the dean of women, Mary Mendenhall; of the excellent Men's and Women's Glee Clubs which are just going out for their annual tours about the state; of the beautiful location of the College; of the fine spirit of fellowship and cooperation that exists there. But perhaps you hear the details from others.

And how describe the big First Friends Church, and tell about the many activities there? Sunday morning, after a happy evening the night before with the T. W. Compton's, I was given a fine chance to see Whittier First Friends in action. And what activity! Besides the very large and beautiful church building, two other buildings have been pressed into service to accommodate the seven large departments of the Sunday School. With Walter Homan, General Superintendent of the entire school, serving as guide, I was piloted about and given the opportunity to see each department. A large staff of workers keeps things very much alive, and the time was all too short to see everything adequately, and at the same time meet for a short time with the Young People's department. Willard O. Trueblood, the

(Continued on page 241)

Among Jamaica Boys and Girls

BY LUELLA AND ALTA HOOVER

"Here I am sitting at Miss Andrews' desk," writes Luella Hoover of Seaside, Jamaica, "opening her letters as I was instructed to do and answering them. I little realized two weeks ago that I should be here today. I am afraid the children who will be returning soon from vacation will be very much surprised to find a new, inexperienced mother instead of their former faithful one. It's a big responsibility but I'm really glad I don't know what the next day will bring forth for I get along much better when I live just one day at a time. Miss Andrews had four or five days to do what she expected to do in five months and she did not have time to tell me much, so I am left to work out my own salvation. I think it will be rather interesting but I suspect I shall learn more in the next few months than I have ever known in my life before.

"Mother and I went with Miss White and Miss Andrews as far as Miss Stanley's at Highgate. I wish you could all visit Miss Stanley's Home. It is worth crossing the water to see. She has thirty or more girls and I have never seen such love and devotion anywhere. When I look at the homes they came from and see what wonderful girls Miss Stanley is making, it's almost more than I can understand. But it is the most worth while work that was ever undertaken.

"Well, it is just as I expected. The children arrived before I had finished this letter and there seemed to be no time for letter writing. We have nineteen girls and not a single one too many. I'm like Miss Stanley. I should be glad to see the family increased. They are a fine lot of girls. In spite of the fact that we are all very busy with school work we do have a good time especially when we go to the sea. The girls are trying to teach me to swim. I have some new experience almost every day. Sometimes it is funny and then again it is very serious until it is all over.

"One day I discovered that one of the boys in my class did not have his lesson. He is a little inclined to be lazy so I told him we would have to stay and make up that lesson after school. I soon discovered that another boy did not have his lesson. I invited him to join us if he thought he needed to. He agreed with me that it was what he ought to do. Before the class was over, I realized none of them had a very good lesson so at the close of the class I told them that if any of their consciences were hurting them and they really felt they ought to stay with the other boys, it would be all right for them to remain. I wondered what they would do but I did not expect that any but the two would stay. After school when I went back and opened the door, I saw the room full of boys. I said 'You don't mean to tell me you are all waiting for me.' The answer came back, 'Yes, Miss Hoover, we did not any of us do our best.' I sat down and we talked it all over. I tried to find out whether there had been a reason why they did not have their lessons and discovered that the lights had gone out at the boys' dormitory the night before. And then one little fellow said, 'You know, Miss Hoover, we have a good many lessons to get.' I knew he was telling the truth. So I said, 'How would it do for me to get the lesson and then give it to you in class?' They thought it over a little and then said, 'No, Miss Hoover, if we don't get our lessons we are the losers. It would not be right for us to ask you to do our work for us. You just wait and see if we don't have a good lesson next time.' And I assure you I was not disappointed. They are the most interesting and worth while children I have ever known.

"I have one class that is getting ready for Cambridge examinations. It means real work to pass this examination. I have started this semester having a class with them on Saturday also. It means something to me to have the Saturday class with all the other things I have to do but they seem so appreciative that I always feel repaid for my efforts. They never forget to thank me for helping them.

"Last week I went to Buff Bay to a Mission Meeting. Things are opening up before Friends in Jamaica in a wonderful way. Right now is the time for us to strengthen our work. The doors of opportunity are wide open to us and I have enough faith in the home folk to believe that they will stand back of the workers on the field so that we as Friends may enter the new doors to be of service to our fellowmen and to our Master."

TOURING THE ISLAND IN A FORD

"The last of November Mr. and Mrs. E. M. Jones (Gladys Smith Jones), Miss Andrews, Luella and I toured the Island in Mr. Jones' new Ford car," writes Mrs. Alta Hoover. "We started Saturday morning and got back the next Wednesday night. The Island is only 144 miles long and about 50 miles wide at the widest point, and we traveled over 460 miles, so you see we saw a good deal of the Island and I was more firmly convinced than ever that it is 'God's own country' as far as the natural beauty is concerned. About half the way was through the mountains and the other half along the seacoast. One day we were up above the clouds most of the day and it would be as difficult to describe the beautiful sights as to tell you of other things. Again it is a case of having to see to believe. And the sea! Oh, how I do wish we could share the beauty and wonder of it with you! I can sit by the hour and watch it and never grow tired. And then if you want to know what real pleasure is, just come over some time and go bathing in the sea with the girls, Luella and me. Snowballing, or coasting are nothing to compare with it! We enjoy everything and everybody so much and feel as if we could never be thankful enough that we came.

"When one goes to Miss Stanley's home and sees the bright, lovable children she has there, thirty-four, I believe, and know that each one has come from a home that could not care for them in the wonderful way in which they are being cared for, one can appreciate more fully the contribution made by the Home. They are taught everything a girl should know and I don't think I ever heard anyone who can quote more Scripture than can they, nor sing more little songs and repeat poetry. A happier home life I have never seen.

"A visit to Mrs. Swift's home to see her wonderful family of boys—almost as large as Miss Stanley's group—reveals the fact that they are just as happy, bright and lovable as the girls. To see these boys cooking, making beds, sweeping, sorting clothes for the laundry, and waiting table, and the love between the 'mothers' and their children, is beautiful. I don't think their own parents could love them more and when one thinks of all that it means to these children—well that is just what I want more than anything else to have the power to tell you.

"Now last, but not least by any means, we come to Happy Grove. If you don't think they are worth while girls and boys, just come and see. Many of them come either from Miss Stanley's or Mrs. Swift's Home, or are children of parents who were trained in Miss Andrews' home. I wish I had the time to tell you of some of the efforts that those parents will make to keep their children in school. I have read several letters received by Miss Andrews from girls who were in her home and are mothers now. They tell the story of love, devotion and gratitude. Some of you probably think you have had a hard time educating your children and I will agree with you. I thought it took some effort on our part to send our children to school, but I think now that none of us know the first thing about what sacrifice really means.

"But sorrow comes to these mothers when these boys and girls whom they have cared for so tenderly, come to the age of sixteen and have to be pushed out into the cruel world. It *is* a cruel world down here for these children cannot find suitable work as they can at home, and you just can't know without seeing it, what it does mean to them. Some of them have friends or get help from somewhere to send them to Happy Grove where they can finish their education so that they can teach or get a position as postmistress. (There are girls and women in nearly all the postoffices here. Instead of telephones there are telegraph offices in all of the postoffices.) These girls can also get positions as governesses or matrons or something of the kind and some

of them are fortunate enough to be able to have someone send them to America or England to college. When you see what really worth while children they are and the struggle they are making and think of the comfortable homes among our own members in the homeland and think of the money that is spent for things that are worse than useless—well, I guess you too would cry if you could see it and not be able to tell it.

"The banana situation became quite serious two or three weeks ago. They could not find sale for the bananas, they claimed, on account of the fruit freezing after being taken to the States. The bananas ripened in the fields and of course work was not provided for those who depend on the banana picking for a living. Mr. Jones said he thought he lost at least 1000 stems. We did all we could to keep them from spoiling but we couldn't eat them all. I called on a member of the Seaside church the other day, who had seven little children. They had eleven big bunches of bananas hung in a tree to ripen."

A HAPPY WEEK, ETC.

(Continued from page 239)

pastor, delivered a splendid sermon afterward, and I left the church quite overwhelmed with the extent of the program that is being carried on there, and a feeling that a very great deal of California Yearly Meeting congregates each week at Whittier First Friends Church!

But there are other meetings ahead, and we had better stop for a rest before going on to them. The first week in California has been a happy one.

CONCERNING ANARCHY

Editor THE AMERICAN FRIEND:

Permit one who appreciates the courage and usual wisdom exhibited in your pages to protest against the classification of the United States of America among anarchists by Mr. Standing, in your issue of April 1, for the reasons he gives.

I believe I voice the convictions of a majority of the thoughtful and patriotic citizenship of this country in being opposed to any association in world policies with the little principalities of the Old World at all, and justify my opinion by referring to the means French leaders are charged with to gain supremacy in the World Court. To join any group of nations with ideals and policies foreign to our own and having no influence proportioned to our importance would be folly in any event. If this is anarchistic, I plead as my mentor the immortal Washington.

Mr. Standing, under his own definition, must stand as guilty of the fault he charges to individuals and groups, personal and national, in that he would not tolerate a view opposed to his own.

M. T. WOODRUFF.

Dearborn, Michigan.

ECHOES FROM MEETING FOR SUFFERINGS

Our English Correspondent Reports on Subjects of Interest Before Historic Body

The opium position in India was the subject of a report received from a committee at the London Meeting for Sufferings held on the 26th of Third Month. Reference was made to strong feeling evinced throughout America at the attitude adopted by the Government of India at the Geneva Opium Conference. The report drew attention to the speech of the Viceroy at the Legislative Council at Delhi in which the Indian Government promised to withdraw from the periodical auction sales of opium held at Calcutta as soon as negotiations with the Government of French Indo China were complete. It was pointed out in the Meeting that these sales originated a century ago in response to criticism of the East India Company which had both manufactured the opium and smuggled it into China. An attempt was made to shift moral responsibility by selling the opium to private persons, though the trade was still carried on in the Company's ships or under their protection. It was feared that tradition of shifting responsibility continued and that the intention was to dispose of the opium direct to the Government of French Indo China. Friends were urged not to relax their efforts until the Government's factory at Ghanziput, which produced nearly a thousand tons of pure opium of the highest price every year, had been closed.

During recent months a delegation from London Yearly Meeting has been visiting the centres of Quaker work in India. A full report will be made to the Yearly Meeting at Manchester in Fifth Month. In the meantime Percy and Edith Bigland, the first of the party to return to England gave some account of their work. They had visited Hoshangabad, Madras, Poonah Hyderabad and Mysore as well as Nagpur and Calcutta. They referred particularly to the attempts Frank and Winifred Squire are making to build up a centre in Calcutta for the work of the little group of American, English and Indian Friends there.

A letter was received from A. Ruth Fry, the well known ex-Secretary to the Friends' Relief Committee, who has recently become Secretary to the English National Council for the Prevention of War. She is visiting a number of the important centres on the continent of Europe in order to get into touch with peace organizations and to help to rebuild the international peace movement there. Writing from Geneva she referred to the breakdown of the League Meeting and said that everyone was sad and anxious. There had never been such a crisis before; it was due to a fresh invasion of the old selfish spirit. She told Friends, who are all deeply concerned for the future, that England was considered to have much responsibility.

Bertram Pickard, hitherto Secretary to the Friends' Peace Committee in London, is relinquishing that work to go out to represent Friends at the Council for International Service Centre at Geneva.

A committee has been set up by the Meeting for Sufferings for the revision of the Advices and Queries. The various Quarterly Meetings have given preliminary consideration to the subject and they say that some alteration is necessary, but express the hope that the spirit and literary value of the present form will not be lost.

During the demolition of the old headquarters premises at Devonshire House a window of the Tudor period was uncovered. This link with the Cavendish family on the site of whose mansion "Devonshire" House was built, this relic of the cellars of the well loved old place known to so many in America will be preserved in the new but still incomplete Friends' House, in the Euston Road. A Norman doorway was also found on the old site.

More than £50,000 have now been raised towards the cost of the new premises.

PERCY W. BARTLETT.

Henry T. and Elizabeth Joy Hodgkin were present in the Meeting for Sufferings in March for the last time before their return (via Siberia) to their work for the National Christian Council of China. Henry T. Hodgkin spoke of the work he had been able to do since his arrival in England last summer. The sad events in Shanghai had taken place after their leaving. At once everybody was talking about China and for them fresh avenues of service were opened up. He had not only been able to do something to interpret the Chinese point of view to politicians and officials, but also to witness to the point of view for which Friends stood in all international relations. He was greatly encouraged by the sympathy and understanding by which he had been met both in Government and business circles. Men of influence in the commercial world were not relying on gunboats as they would have done fifteen years ago. Christians ought to adopt a policy of generosity even if it were misunderstood. But the Chinese would meet generosity with generosity. That course would open the way to new friendliness. He had visited all the leading university centres in England and had spoken to a large number of general meetings arranged by the Fellowship of Reconciliation and others. Everywhere he had found a great desire to understand and meet the Chinese point of view. There was a truly friendly attitude toward the Chinese. People wished to deal with them in a spirit of reconciliation. Henry Hodgkin felt that this ought to be known in China and in America.

Discipline is not merely a matter of refraining from excess.—E. HERMAN.

ENTERTAIN VISITORS AT RAM ALLAH

Edward Kelsey Writes Enthusiastically of Busy Happy Days At Our Palestine Mission

Yesterday an old friend of ours called—Maynard Williams, the official photographer for the *National Geographic*. He had been taking pictures in Beeri, our nearest village. While looking for good subjects to snap, a small boy became interested in his work and gave him this gratuitous advice: "I'll tell you mister, if you want to get pictures you just come over to the football field at the Friends' School this afternoon for there is to be a game and the whole town will be there." This is an indication of the great changes that are coming over this part of the world. Twenty years ago I suppose there was not a person in Beeri who had ever seen a football game and now the small boy declares the whole town will be at the game.

We have just had mid-year examinations and are starting in on the second half of the school year with fine courage for the best half year yet. After the strenuous building program of the summer months, and many things to be done on both buildings during the fall, we did not have the courage and enthusiasm that we sometimes have, but two weeks of relaxation at Beirut with our two boys at Christmas time put us in fine fettle for the work of the new year and we came back with the belief that "The best is yet to be" in our undertakings for our beloved Mission.

How many who read this letter do not rather envy us the privilege of teaching the "History of the Hebrew People" to about thirty boys (the two highest classes in the Boys' School) and to nine keen-minded girls. I wish you could visit one of the classes and see how eager they are in their work. The great problems of the Hebrew prophets and their stirring messages are worked in at their proper places and we try to make an application to the conditions that face us in this land today.

RAINING ANEMONES IN PALESTINE

Recent heavy rains have brought up our average for the season to almost normal so that if we have what we usually have in the next six weeks the country will not suffer the coming season as we did last year. We have had seventeen inches thus far and we hope for ten more. Last year we had only twelve inches in all. The rains have brought the wild flowers and I wish that you could enjoy them with us. On the table as we write is a vase of our large beautiful anemones, purple, pink and white; on the sideboard near at hand are three stately, crimson tulips; and in the adjoining sitting room are other vases of anemones and cyclamen, all of them from our wonderful hills and valleys where the good Father has planted them. We do not need private conservatories over here for those hill-sides that are so brown and barren at the close of the dry season are for the first four months of the year one grand, out-door conservatory. free as the air to all comers. This afternoon we went out to a stony ledge near the house and dug up about thirty bulbs of the crimson anemone for our relatives in Beirut as they are not found in that neighborhood.

The whole land is flooded with sunshine this morning and we are glad for the sake of the hundreds of American tourists who are in the land for it gives them a good idea of the land that we love. We have had some very choice visitors of late who have cheered us by their presence and words of encouragement. Mary White and Alsina Andrews of our Jamaica Mission dropped into Meeting one Sunday morning and afterwards visited with us till after dinner. We wanted to keep them longer but they had but a few days in Jerusalem and could not spare the time. Dr. William T. Ellis, the journalist, from Philadelphia, and Mrs. Ellis took dinner with us one day and he spoke to both of the schools. A few nights ago Professor Bade of the Pacific School of Religion delivered a charming lecture at the Boys' School upon the great naturalist, John Muir. He is the author of the life and letters of Muir which has received such a wonderful reception by the literary world. Dr. Bade is a linguist of distinguished ability, speaking fourteen languages, a delightful lecturer, a writer on Biblical subjects, an archaeologist, and best of all, an earnest Christian gentleman. In a few weeks he will have a gang of laborers at work on Deborah's Mountain which is in full sight of us and only two miles away, trying to find evidences that that is the site of Mizpah of Samuel. Some of the best French and German archaeologists are quite sure that this mountain, that is rightly called Tellel Nesbeh, is the very place where Samuel anointed Saul king over Israel. We shall watch developments here with great interest.

We find it is a great thing to have a home to which we can invite our friends. During the past few weeks we have had at dinner with us twenty-four boys and girls who are to graduate from our boarding schools in July and other classes have been in to afternoon tea. Then it is such a pleasure to have the other members of the Mission staff in for a meal or to spend a night away from the noise and confusion of boarding school life. We never realized before we had it, what a great thing it would be for the whole Mission to have one building that was not a school. The young people of the Meeting frequently drop in for tea or for an evening and we are so glad for them to feel the atmosphere of the kind of a Christian home which we hope they may create some day.

The disturbed conditions in Syria do not affect us here in Palestine and there was never a time since the English occupation when the country seemed quieter or more prosperous. We are glad to report that our entire family is in the best of health.

ACTION ENCOURAGED BY COMMITTEE

A Bill for Registration of Aliens Is Interpreted and Declared to Be Un-American

There has been introduced into the House of Representatives a bill known as the Alien Registration Bill (H. R. 5583). It was introduced by Representative Aswell. Anyone interested should write immediately to his Congressman and ask for a copy of House Bill 5583.

A brief summary will bring out some of the salient features of the Bill.

It provides that every alien must register in the Post Office within the district in which he is residing. Those between 16 and 21 years of age must pay a fee of $3.00 per year, and all those over 21 must pay an initial fee of $10 and thereafter $5 annually.

Whenever an alien moves out of his district permanently, he must report to the Post Office where he is registered and also in the Post Office in the new district. Temporary absence must also be reported.

On demand any alien at any time must exhibit his certificate to any national, state or police officer.

The Department of Immigration and Foreign Communities of the Y. W. C. A. have summarized the objections to this bill in the following terms:

1. It is contrary to our American ideals of individual liberty.
2. It is impossible of administration.
3. It will be a source of unbounded abuse and will serve to terrorize the innocent aliens.
4. The guilty alien will evade it just as he has evaded the law in entering the country.
5. It will serve to make the alien lose respect for the United States Government.
6. It will be used as a tool in the hands of exploiters to intimidate the law-abiding alien and make him a victim of an espionage system.
7. It will be a source of annoyance and trouble to native born as well as naturalized American citizens.

Mr. Greene, President of the American Federation of Labor, said: "No liberty-loving, just-minded citizen of the United States will advocate such laws for the United States."

Sherwood Eddy said: "Such a law would be an aid to law evasion and lawlessness."

Friends who are interested in the development of friendship and goodwill between different races and different nationalities can see in this only another evidence of the development of paternalism. It is just this kind of treatment that has made so many peasants in Europe hate their government.

The Interracial Committee of the American Friends Service Committee desires to encourage Monthly, Quarterly and Yearly Meetings to petition their Senators and Representatives to oppose this bill.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

TWO KINDS OF GLORY

BY MARY WRIGHT BAKER

But God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified to me and I unto the world. GALATIANS 6:14.

Saul was a Pharisee and a highly educated young man. He was impatient with the followers of Christ, and being a sincere Jew thought it his duty to persecute the Christians and so made havoc with the church. How he gloried in his cruel persecutions, but in all his vain glory he was not able to overthrow Christ's work. Right in the midst of his terrible cruelty to those of the Way, he was called to turn and become one of them. A great light shone around him and a voice of inquiry searched his heart. Troubled and afraid, he humbly asked, What wilt thou have me do? Led to one who could and did inform him, who put his hands upon him and prayed, he received the Holy Spirit and became a changed man. He found a new purpose in life and that true glory was in the cross of Jesus Christ.

Does glory mean honor, pride and renown? Yes, and much more than these. It means to exalt; it means splendor and brightness; it means the presence of God; it means to worship Christ on the cross; it means happiness and heaven. So Paul, the changed man with a changed name, says so earnestly, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

But what is glory on the cross? Let us go back to that day of the crucifixion when Jesus was led by that hungry, blood-thirsty mob of people to Pilate's hall. They accused him of not being loyal to Caesar and of calling himself a king. Pilate found no fault in him, yet had him scourged and delivered him up to be crucified. How they mocked and maltreated him! They crucified him and on either side hung two thieves. In awful agony he cried, "My God, why has thou forsaken me?" Commending himself to his Father, he yielded up his spirit. Soldiers passing at close of day pierced his side with a sword thrust. In the words of the prophet, "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him and, by his stripes, we are healed." God permitted his Son to suffer thus that we, through his suffering, might have atonement for our sins; and we need not glory so much in that awful suffering, but rather because through that suffering we may be brought to God. As glory means to exalt, to enjoy happiness, thus these are to be found in the cross of Christ.

By the cross, said Paul, the world is crucified unto men and I unto the world. When we are finding glory in the cross, the worldly lusts are completely subdued, are crucified, and Paul found no more glory in persecuting the Christians after Christ revealed himself to him, but rather in suffering persecution himself for the cause of truth and righteousness. A true vision of the scene on Calvary, and accepting its meaning and value puts to shame any vain glory. False pride and selfishness give place to humility and self-sacrifice. Men glory in wealth, in power, in education. How it must grieve our Father when he sees them boasting in these and not using them to glorify the Savior crucified! Many people glory in their boast that they are not Christians. They glory in the fact that they can say and do things to persecute Christians and the Church of Christ. They glory in a will-power strong enough to withstand religion. But Paul's will-power and learning, his social standing and achievements were as nothing, he counted them as refuse, that he might win Christ and be found in him, possessing the righteousness which is of God by faith, when he rightly understood the meaning of the cross made glorious in sacrifice.

Although we might name a number of things that men find glory in, we shall let them pass and just mention one other, and I fear it is the saddest of all—it is church glory. Oh, that men might see the falseness of it! There are men and women who get their eyes upon the Church and the form and the style of their Church until they cannot see Calvary. A young foreign boy, who had been reared a Catholic, was sincerely converted and had a true vision of the cross. He testified in public worship: "I used to belong to the Catholic Church and was taught to worship the cross, but now I am a Christian and have learned to worship the fellow on the cross." Taught to worship forms and ceremonies, like this young man, many have yet to learn how to worship the Savior on the cross. They can glory in their belief, in the fact that they belong to a stylish church and hold some prominent position in the church, can make larger donations than others to benevolent causes. Oh, that the Churches today might get a true vision of the Savior suffering on the cross! That Christians might be crucified to the world until they would not find glory in anything save the cross of Christ!

When we get a vision of the cross and the sufferings of our Savior, we shall indeed know how to glorify God. We shall take up our cross and follow all the way to Calvary. What a sweet glory we shall find in following Jesus! When we can truly see Jesus on the cross, how anxious we are to take up our cross and follow him! Our faith will be wonderfully bright and we shall glory in our work. The result of a Church glorying in the cross will mean that she will be without spot or wrinkle; she will have humble Christians who are willing to lay aside everything that is a hindrance, and there will be peace and contentment if she is glorying in the cross of Jesus alone. She will be a place of refuge for poor, lost souls. And then, when time shall be no more, she will enter into that eternal glory, if she truly has a vision of the cross and is true to her vision.

CHRIST IN THE MIDST

"Two or three." Who is he, the possible third in Matthew 18:20? Let us consult, in our perplexity, one of the fathers of the church! Let Clement of Alexandria tell us! "Who are the two or three gathered together in Christ's name, and in whose midst the Lord is? Is it not husband and wife *and child?*" To be sure!

In the days of love's young dream we say that two's company, three's none, but when God sends a little child into a home the early theory stands exploded, and three becomes company, and two become none forever after. There is hope for Christianity so long as these three gather in his name, and he is in the midst of them. The family altar is the hub of the spiritual universe.

Every husband who does not daily enjoy the benediction of the "two or three" should straightway read the fragrant life story of Thomas Boston, and every wife whose domestic drudgeries and social niceties are not glorified by the blessing of the "two or three" should hasten to the nearest library for the life of Susannah Wesley. After he has read the tale of Thomas Boston, and after she has read the story of Susannah Wesley, not a word will be said. They will rise and look into each other's faces with a glance of perfect understanding, and a possible third will be brought in from a cot or from a kitchen, and that home will become the gate of heaven. They will meet together, and read together, and pray together, on that day and on every day that comes after it. And where those two—or three—gather together in his name, there he will be in the midst of them!

—F. W. BOREHAM.

ACCORDING TO YOU

You are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say;
Men read what you write,
Whether faithless or true:
Say what is the Gospel
According to you?

—*Selected.*

By praying, prayer is proved. No argument establishes it apart from practice, while the practice renders argument unnecessary. This is the acid test of prayer.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

CHECKS UP STATEMENT

A representative member of the Whittier, California, Meeting has written the Editor a personal letter objecting to a statement made in an advertisement which appeared on the back page of THE AMERICAN FRIEND for March 25. The advertisement was submitted by the Superintendent of the Colorado Friends Conference, and the statement in question read: "Sixty—or more—retired ministers now belong to one Friends Meeting in California."

"A statement like this I feel is unfair to our busy workers," writes our correspondent, "as well as to those who have served faithfully and now must cease because of old age and physical disability. Besides, it is untrue. Whittier Meeting has the largest number of ministers of any Friends Meeting in California, and a reference to page 97 of our last Yearly Meeting's Minutes (an official list) shows that there are, all told, but twenty-four ministers in that Meeting. One of these is the very active pastor of Whittier Meeting. One is Professor of Religious Educational work in the College and is assistant to Whittier's pastor. One is President of Whittier College, and is surely an active man. One is a Mexican and is pastor of the local Mexican Church. One is a Japanese and is pastor of the local Japanese Church. One is pastor of a near-by Mission Church. One is in charge of a near-by Mexican Mission work. One is Professor in a Junior College, such work as he has always done. One is a young man in College preparing for larger service. One is deceased. One is Superintendent of the California Mission Board. Eleven are still full of life and interest but too old and in too poor health for any active pastoral service anywhere."

Our friend suggests that this presents a very different situation from that implied in the Colorado advertisement.

SOME KEYNOTES

Editor THE AMERICAN FRIEND:

The editorial in the issue for March 18 brought to mind the article of B. W. Beede in a recent number entitled: "Is the Work to Fail?" referring to missions. He struck the keynote to the situation when he said, "The trouble is more than a slump in wheat, meat, corn, etc., the real trouble is a slump in spiritual life. Gasolene, fur coats, oil stocks, etc., have the preeminence," and then says there is no real reason why sufficient money is wanting to carry forward the work. I differ with him there. The fact that the things mentioned are true is reason or cause why there is so little money for missions or any other worthy cause. Lust of flesh, lust of eye, pride of life all gratified, money gone; an utter impossibility to give—haven't got it to give. And what shall we say concerning dress and the extravagance in that line; the attempt to follow the ever changing fashions; and what of the sumptuous tables set, the costly furnishings of our dwellings, etc.? All combine to hinder giving.

The keynote is again struck by the Western pastor when he says that after giving a great deal of time to the consideration of the problem of the church at large he is forced to the conclusion that the greatest need of the church is that of entire consecration. Surely he is right. Entire consecration curbs our desires and they are brought in bounds of our needs. Entire consecration attires and adorns women as described in 1 Peter 3:3-4 and causes men to pray lifting up holy hands, nothing doubting, 1 Timothy 2:8-9.

Fashion, the silly goddess, is a cruel tyrant and the church is manacled by her as much or more perhaps than any other one thing. Oh, that our ministry might cry aloud and spare not; and not only that but that all those set apart for the oversight of the well-being of the church might both by precept and example preach and teach more perfectly the self-denying way of the Cross of Jesus, our crucified and risen Lord.

S. ELIZABETH JORDAN.

Lynn, Indiana.

ALL AMERICAN FRIENDS CONFERENCE

Readers of THE AMERICAN FRIEND:

Are you giving careful consideration to a possible All American Friends Conference? Friends in America are divided into some twenty-eight Yearly Meetings. Each has its local worth, but the public knows us all as Friends. We all need the benefit of the best Faith of any of us. With the world rapidly becoming one neighborhood, surely there are tasks we can perform in the name of the Lord only if we are much better acquainted.

Having had this "concern" very much on my mind, I recently sent out a personal circular letter to a number of Friends and have received some interesting replies, which the authors have consented may be shared in print:

ALBERT L. COPELAND, Minister of Friends Church, Paoli, Ind., writes:

"I do not consider that Friends here would be favorable to a conference of all bodies of Friends in America. Personally, I do not feel that such a conference is expedient, and I think this reflects the sentiment of the majority of the ministers of Western Yearly Meeting. I do not find that I have freedom to encourage a conference of all bearing the name of Friends with a view to the 'unification of forces,' as the admission of those holding Unitarian doctrines will inevitably tend to produce a harmful modification of the true Friends' doctrines held by the large majority of Friends in America.

"If the sub-committee should decide to call for the conference I should prefer that it be referred to the various Yearly Meetings and that they should have equal representation."

With him we feel that genuine "Unitarian" doctrines should be overcome. Why shouldn't we expect our Faith in our Lord and Saviour Jesus Christ, in a gathered company to be a power of conversion?

GEORGE L. JONES, until recently Principal of Westtown (Pa.) School:

"My judgment would be in favor of it... I cannot but believe that on the whole it would draw us closer together and would enable us to see more clearly the openings before our Society."

JANE P. RUSHMORE (Philadelphia)

"It will be possible for great good to result."

ELLWOOD BURDSALL (Port Chester, N. Y.)

"I believe that a great deal of good would come from such a conference....I am very much interested in this work and hope it can be carried through."

W. S. HADLEY (Wichita, Kansas):

"A very good proposition....I think one of the things in the Friends Churches needed very much at this time is that we become better acquainted and have a better understanding of each other.....I would therefore be very much in favor of endeavoring to promote a conference of this kind."

CHARLES M. WOODMAN (Richmond, Ind.):

" It seems to me that such a conference would be of positive help in enabling us to get closer together....The conference spirit seeks to emphasize, not points of difference but points of similarity, and if people can gather frankly and openly on such a platform much can be accomplished."

W. O. MENDENHALL, President of Friends University, Wichita, Kansas:

"With me personally it is almost an obsession that the solution for the difficulties among Friends lies in mutual acquaintance. Such a conference as you suggest would promote this mutual acquaintance so much that it seems to me to be very greatly to be desired. Presumably it would be devoted to worship, conference, and vision, and would not have any questions of church mechanics under consideration."

RUTH A. CHANDLER (Waynesville, Ohio): Thinks such a conference would be a "very worth while project."

GEORGE A. WALTON (George School, Pa.):

"The project of an All American Friends' Conference appeals to me as very worthy."

J. PASSMORE ELKINTON.

Philadelphia, 121 So. 3rd St.

QUAKERDOM · AT · LARGE

Wm. G. Hubbard, at one time prominent among Friends as a Peace advocate, died April 5 at Zanesville, Ohio, from cerebral hemorrhage. He was buried at Hadley, Pennsylvania.

Marjorie Harold, a talented young Friend soloist of Earlham College, a member of this year's graduating class, has been accepted as a member of the widely known Westminster Choir of Dayton, Ohio.

F. Raymond Jenkins, former Principal of Southland Institute, has accepted an appointment for next year as a member of the Faculty of Hampton Institute, Virginia. He is this year taking graduate work at the University of Chicago.

Mary Eunice Lewis, head of the Department of German in Pacific College, has been granted a year's leave of absence for graduate study in Germany. Her place in the College will be filled next year by Eva L. Miles, of Salem, who studied last year in Paris and Berlin.

President Levi T. Pennington gave an address recently before the Sunday Club of the Everett, Washington, Y. M. C. A. Preceding the introduction of the speaker by the local Friends pastor, Fred E. Carter, a half hour musical program was given by members of the Meeting.

As a preliminary skirmish of the "Greater Nebraska Central College" campaign, referred to in the editorial letter in this issue, the College Auxiliary pledged $1000, while the students made individual pledges amounting to $2023. Only those acquainted with the situation can appreciate what this means in terms of loyalty and sacrifice.

The American Friends Service Committee has just received information that an International Anti-militaristic Congress is being called to meet in Vienna, August 1st, 1926. The principal matter for discussion will be the position of active anti-militarism in the various countries, especially in the Balkan countries. As plans develop, further information will be published.

At a recent meeting of presidents and faculties of the Christian colleges of Nebraska held at Bethany, O. W. Carrell, President of Nebraska Central College, delivered the eulogy to the late Dr. Cobbey, former president of Cotner College, whose death had occurred within the year. This was at the personal request of the Cotner faculty.—Central City *Republican.*

Frederick J. Pohl, a Brooklyn, New York Friend, who is a dramatist of no mean ability, visited his Amherst classmate, E. Merrill Root and wife, of Earlham College, last week. At a little gathering one evening at the Root home he read most effectively his drama, "Gas," a tragic scene of the "Next War," which has been widely circulated through the National Council for the Prevention of War.

The latest *Bulletin* of Pacific College reports that although the college financial campaign for $100,000 among Portland business men was well received and given very favorable publicity, the actual returns have so far been comparatively meager because of failure to build up a good soliciting organization. This burden has been assumed by President Pennington, who will make a personal solicitation, to supplement the general appeal which has gone out by mail.

Pursuant to the recent notice in these columns to the effect that Friends students may be exempted from military training at Cornell University, Newton R. Franklin of Ithaca, sends us a clipping from the Ithaca *Journal-News,* for March 24, announcing that recent agitation and growing opposition to compulsory military training had resulted in a student petition asking that such training at Cornell be made optional. Booths were established at strategic points on the campus to give every student a chance to sign.

NEWS OF OUR MEETINGS

Dr. Alexander C. Purdy has recently been in the vicinity of Minneapolis, Minn., visiting various colleges in the interests of Hartford Theological Seminary, where he is Professor of Practical Theology. While spending a few days with his father and mother, Ellison R. and Harriett W. Purdy, he preached most acceptably at the morning service on March 28th at the Minneapolis Meeting. The following evening, at the hospitable home of the Purdy's, his visit was the occasion of a get-together of the old Pennites in the city, who organized a Penn Club last fall, with Charles W. George as president, Artalissa Coffin McCracken, vice-president, and Princelle Thomas Sifert, secretary-treasurer. The Club is anticipating pleasant reunions from time to time.

Revival meetings, resulting in a spiritual awakening, were held Easter week at Center Church in Western Yearly Meeting. The evangelistic messages by Lewis E. Stout were strong and tender and were responded to by several decisions for Christ and fifteen new members on Easter Sunday. Benjamin and Minnie Anderson from the Plainfield congregation are able, self-sacrificing workers in our church and have had much to do with our success. A full basement has been made; a new furnace installed; the united and local financial budget all raised, and the church is out of debt. Lewis E. Stout gives pastoral care here when he is not busy in the evangelistic field.

Rose Valley Friends Meeting, ten miles west of Liberal, Kansas, was blessed with an eighteen-day revival effort which began February 21 with Herbert L. Mardock of Plains, Kansas, as evangelist. A typical Kansas snow storm three days before the time set to begin hindered somewhat and also some sickness in the community. On account of the illness of their little daughter, Mrs. Mardock was unable to continue in charge of the singing as had been planned. While the attendance was not large, the interest was good from the start. The preaching was a plain, practical denunciation of sin with a manifest love for sinners. There were fifteen definite conversions and renewals while two sought the Blesser in sanctification. The church in general has been greatly advanced, and Friends believe it to have been the ordering of the Lord to send these consecrated servants who have won a large place in many hearts.

With four great services on Easter Sunday a Union Evangelistic Campaign which began March 14 was brought to a close at Indianola, Iowa, and the Friends Church, of which M. Marie Cassell is pastor, has been greatly benefited. It was conducted by Dr. Carl Peter Eklund and "Gus" Scott, both of whom are Swedes, with the assistance of the pastors and the choirs of the five churches. A unique feature was the sending of a telegram to Senator A. B. Cummings, signed by three of the influential citizens of Indianola and read before the union meeting of 1200 people who voted unanimously that it be sent at once. It reaffirmed their allegiance to the Eighteenth Amendment of the Constitution of the United States and to the Volstead law enacted for its enforcement, and urged more speedy conviction and punishment of violaters of this law. They would favor placing the prohibition enforcement forces in a unit by itself within the classified civil service. It further states that "if we permit any important act of Congress to be ignored and brought into contempt, we stimulate disrespect for all other laws, for when the dry laws are flouted all the laws are brought into contempt, and the patent, open and flagrant laxity of enforcement is building fires of wrath in the souls of the righteous; we must be vigilant, and militant, if necessary."

The members and friends of the church at Hesper, Iowa, tendered the pas-

tor and his wife a very pleasant surprise on April 3rd. This was the twenty-fifth anniversary of their marriage. Mr. and Mrs. George B. Evans had thought they were keeping the matter very quiet but as usual one knew the date and told others. The conspiracy grew until the conspirators filled the parsonage to overflowing. They brought with them bountiful supplies and a great dinner was served to the company present. The young people sang and played and the radio added its voice to the tumult. A substantial gift of money was presented to the bride, as the groom disclaimed all title. R. J. White made the presentation speech in which he said the company desired to make up in some way the loss of friends and relations caused by a removal to the middle west. Mrs. Evans responded, thanking the friends for their good wishes and for the practical way in which those wishes were shown. On Easter Sunday there was a good congregation despite the bad roads. One hundred new song books had just been purchased and were used for the first time at the Easter service. The pastor preached an appropriate sermon, urging that our religion be vital and not a matter of ceremony or form. A number of new faces appeared in the congregation.

New Salem Meeting, within the limits of Kokomo Quarterly Meeting, enjoyed a series of evangelistic meetings conducted by Henry H. Mosher. This is the sixth he has conducted since November 1, four of which were in Indiana and two in Ohio. During these meetings, nearly 100 persons bowed at an altar for prayer and professed to have found that which they sought. Some were saved, other were reclaimed, or were sanctified.

Easter Sunday marked the reopening of the Friends Church at Winchester, Indiana, which had been closed three months undergoing repairs rendered necessary because of fire just before Christmas. The church interior has been much improved, the walls redecorated, new curtains at the windows, and a new Wick pipe organ of the latest make has been installed. At the morning service, the pastor, Frank Cornell, was in charge, and in the evening a special organ recital was given by George B. Kemp, Jr., of Chicago, who was sent by the Wick manufacturers to demonstrate the ability of the new organ. The selections for the program were in keeping with the idea and spirit of Easter.

Easter was observed in a very appropriate manner at Le Grand, Iowa. Weeks ago the Sunday School Board decided to observe Decision Day on that Sunday, and for weeks the several teachers had been preparing those who had not previously confessed Christ. So in response to the appeal made by the pastor in leading the public decision service, thirty came forward to accept or to confess publicly Christ as a personal Savior. Several of these made application for active membership in the Church. In the regular morning service following, one family and several other children were given a public welcome into the Church. Another family is coming immediately; but sickness prevented their presence in this service.

Special features of the Easter services at the Friends Memorial Church, Muncie, Indiana, were the reception of members in the morning when fifty-three received the right hand of fellowship from the pastor, William J. Sayers. In the evening the twenty-third annual Railroad Men's Meeting was held when the Railroad men with their families and friends met with Friends to worship and enjoy special music and an earnest, helpful message from the pastor.

The First Friends Church of Alva, Oklahoma, held a revival commencing one week before Easter and closing Easter Sunday. Mrs. Susie A. Schrauner of Haviland was the evangelist and her work was very effective there being as large a number of people praying through at the altar as has been secured in much longer revivals generally. Mrs. Schrauner is an evangelist that will help the pastor. Her messages were searching and her work is thorough which should mean abiding results. The uplift to the church generally was especially appreciated. Oscar L. Battin of Hutchinson, Kansas, presided at the piano in a fine and effective way. His helpfulness to the meeting through his music was especially noticeable and commented upon. He knows how to put a heart in the songs through the piano. The Alva Church put on a special campaign of personal work through the Sunday School and Christian Endeavor which proved itself in its results in this meeting. The very bad weather that was experienced throughout most of the week materially hindered the meeting in attendance but not in inspiration and ardor. There was a goodly number that came even while the blizzard was on.

NEWS FROM OUR OKLAHOMA MEETINGS

Our Friends Mission Sunday School at Wyandotte, Oklahoma, reports very encouraging attendance in March with growing interest shown in the work. Several families have told Westine Lietzman and Dorothy Pitman, leaders in the work there, that the children are so determined not to miss even once that they are keeping the whole family from going visiting Sundays, resulting in a steady attendance both in the adult and younger classes. One boy refused the offer of three dollars pay and the prospect of a pleasant ride that he might come to Sunday School. The teachers and officers come regularly and are much interested in the work.

The *McLoud Monitor,* McLoud, Oklahoma, in its issue of April 1st, announced the following Easter services at the Friends Kickapoo Indian Mission. On the evening of Good Friday, all who wished to come for an hour of meditation, prayer, worship and consecration were invited to gather in the Mission church and think together about the significance of the day. On Easter morning there was a program for children, at eleven o'clock, directed by Winifred Trent, and followed by the usual egg hunt for children of the community. All parents were urged to be present also. In the evening a group of young people, trained and directed by Philip and Susie Frazier, rendered a musical program, "Flavia, a story of the persecution of the early Christians."

A letter from Philip Frazier reports that the Easter programs were very successful. Attendance in the morning was 42 and in the evening 115, including about 30 people from McLoud (two miles away). One visitor said, "This is the first time I have been here for thirty years," and added that he was coming again.

Shawnee Quarterly Meeting was held at the Kickapoo Indian Mission, March 12-14. Philip Frazier writes of the sessions as follows: "We had an attendance of 30 people beside our local members, and a fine conference. Cooperation on the part of the members of the community was fine. Six homes were opened up for the visitors where lodging and breakfasts and in some cases suppers were served. The women of the community volunteered also to help with the noon-day meals on Saturday and Sunday. These noon meals were served in cafeteria style in the Mission house. Everyone seemed to enjoy this informal meal. The social side of Quarterly Meeting gave great pleasure and blessing. The fine spirit of cooperation of the community and those present enabled us to enjoy a real Christian fellowship together. The Shawnee Monthly Meeting put itself on record as standing with the Five Years Meeting. Although the Quarterly Meeting did not pass this action on to the Yearly Meeting, we feel that the very life of the Mission depends upon Christian cooperation. We, as missionaries, feel that we owe our hearty support to Christian cooperation and fellowship.

The third impression was the result of the last session. We held a preaching service where our Shawnee Quarterly Meeting superintendent preached. The meeting ended with a call for a stand for Christ. Ray Martin, our closest neighbor was converted. He and his sister and mother have been coming to the service faithfully.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

Quarterly Meeting gave us inspiration and Christian enthusiasm. The presence of the visitors, especially our beloved William Perry Haworth, was an encouragement and help."

PASADENA, CALIFORNIA, NEWS NOTES

Tilman and Abbie Hobson conducted a two weeks' series of meetings in First Friends Church, closing on March 7th. There were two special meetings for women and one for children. There were about twenty conversions, a number among the children, and more than a dozen persons, younger and older, dedicated themselves to some form of public Christian work at home or abroad. At the following session of monthly meeting twenty persons were received into membership by certificate, letter, and request, three being associates. Four associate members were transferred to active membership on profession of faith.

Maria Scattergood of Philadelphia, representing the American Friends Service Committee, spoke at the midweek meeting on March 24, giving some account of the relief work and the message work under the direction of the committee in Europe. On the evening of March 2 Maria Scattergood addressed the Pasadena group of the Fellowship of Reconciliation on the Holy Experiment of William Penn and allied subjects. This local group is newly revived and elected Friendly officers in the persons of Lowell H. Choate, chairman, and Mary H. Lewis, secretary.

Elizabeth Marsh, Young Friends Secretary of the Five Years Meeting, has enlightened Pasadena Friends as to the aims and aspirations of the Young Friends Department, speaking both to the young people alone and to the congregation on Sunday evening.

Dr. William Firth and wife, and sister Esther Rogers, of Toronto, Can., have been enjoying Pasadena scenes for a time and attended Friends church on March 28. On the same day Delbert Albertson of Kansas Yearly Meeting, an old time friend of the pastor and family, participated in vocal worship.

Dr. O. P. Gifford, a retired Baptist minister greatly beloved in Pasadena, attended Friends prayer meeting on March 31 and gave a sweet message on the resurrection, basing his talk on the last part of John's gospel.

NEWS NOTES FROM C. I. S. REPORTS

C. I. S. (Council for International Service) is to English Friends what the American Friends Service Committee is to American Friends—EDITOR.

Blanche Chambers, one of the English Friends workers in France in 1916, and later a worker in Vienna from 1919 to 1922, died from typhoid fever in Algiers on January 27, 1926. Her illness was contracted while nursing a baby whose mother had died from the fever. She went to Algiers for a holiday, but prolonged her visit to assist one of the Foreign Missions in doing medical work for women and girls.

Forty-two transfers of membership have been made from the various meetings in England to the German Yearly Meeting.

Arrangements are being made to have one entire evening during the London Yearly Meeting sessions devoted to a public meeting when the opportunities for world service of Friends may be presented. The C. I. S. and the Friends' Foreign Mission Association are cooperating in sending out a joint appeal for contributions.

The English Friends are going ahead with the work in Bulgaria. A. Ruth Fry and Ilse Lange, one of the German Friends, are expecting to get the work started some time in March.

Helena Richardson has gone out to Warsaw for a visit and to assist in the housekeeping work and in searching for new living quarters for the Friends' workers.

The members of the C. I. S. are agreed that the Kolpin orphanage should not be continued unless Jadwiga Bialowiejska can continue to supervise it.

Mr. and Mrs. Frank Lupton have volunteered their services to go to Russia to start a small agricultural school. Funds are not yet available for that work.

The total amount of funds raised by the C. I. S. for the year ending December 31, 1925, deducting cash balance and the receipts from the sale of the Polish embroideries, amounts to approximately $72,000. Of this amount, approximately $27,000 was spent in Germany, $13,500 in Poland, and $8,300 in Salonika, Greece.

Henry van Etten from the Paris Center attended the March meeting of the C. I. S. He reported on the work in Paris, stating that the general situation in France at present is somewhat depressing. The depreciation of the franc, the political instability, the invasion of foreigners and the growing Fascism are matters of very great concern. Through the prison work Friends have come into very close touch with many of the foreign prisoners; and he and Gerda Kappenburg are members of the new Committee for Prison Reform. Although the Fascist movement in France has the support of many influential people, there is a growing pacifist movement; and in order that they may be more united, the Paris Center suggested the calling of a meeting of existing peace societies with a view to forming a federation. The question of the recognition of conscientious objection to military service is now openly discussed in newspapers and magazines. The Quaker Group is developing quietly and steadily; and a number of new members and associates have come in. The second annual meeting of French Friends will take place at Whitsuntide.

In February, Winifred Cramp visited the Berlin and Frankfurt Student Clubs. She found the clubs developing along sound lines and becoming more and more international student centers.

AFTER FIFTY YEARS

BY. C. E. THOMPSON

Dear friends and kinsfolk, great and small,
From pathways where you daily roam,
We greet you gladly, one and all,
And bid you welcome to our home.

That April time, so long ago,
We celebrate with you today;
Though eyes are dim and steps are slow,
And youthful tresses turned to gray.

And some are here but more are gone,
Who met with us that wedding day;
From youth to age, we've journeyed on,
With friends and neighbors all the way.

'Tis sad to think of visions fled;
Of fond ambitions never gained;
Yet these, like flowers forever dead,
May show the true success attained.

The traveler who, in trappings gay,
Looks out and scans horizons wide,
Would fain return at close of day,
To rest in peace at eventide.

So we have watched the seasons go,
Through summer's heat and winter's cold;
And fifty years have proved, we know,
The heart's true love cannot grow old.

We pledge once more our mutual faith;
Renew the promise made that day;
For life the master is of death,
And sweeps us on beyond the clay.

The paths eternal over there,
Shall we not walk them, hand in hand?
These earth-born natures freed from care,
Made haste and pure in Spirit land?

God knoweth all; His plan is best;
His purpose marks the earthly way;
Our faith secure, in Him we rest,
And bid you welcome here today.

Westboro, Ohio.

Composed for and read at the fiftieth wedding anniversary of J. H. Johnson and wife, members of the Friends Church at Clarksville, Ohio.

Lady: "Are your eggs fresh?"
Clerk: "Ma'am, the hen doesn't realize I've got them yet."—*The Outlook.*

INTERNATIONAL SUNDAY SCHOOL LESSON

April 25, 1926.

The Sin of Hate. Gen. 4:1-26.

Golden Text: "Am I My Brother's Keeper?" Gen. 4:9.

Devotional Reading: 1 John 4:16-21.

Intermediate and Senior Topic: What Jealousy and Anger Lead To.

Topic for Young People and Adults: The Sin of Hate.

Daily Readings

M.—Cain's and Abel's offerings. Gen. 4:1-12.
T.—Abel's faith. Heb. 11:1-6.
W.—Cain's failure. I John 3:10-17.
T.—Acceptable sacrifices. Psalm 51:12-19.
F.—Unacceptable sacrifices. Isa. 1:10-17.
S.—Christ the Perfect Sacrifice. Heb. 10:1-18.
S.—Love expels fear and hate. I John 4:16-21.

Jealousy is a very old sin. It flourishes where the soil seems too poor to produce

other sins. In those primitive days commercialism was undeveloped,—doing little to stimulate the greed for gain; society was extremely simple and offered slight suggestion to political or social ambition, but even there, jealousy with all its murderous results took root and grew vigorously.

I have gotten a man (v. 1). The Hebrew word for *I have gotten* is kaneh which is thought to be the origin of our word Cain.

In the process of time. (v. 3). We are not told how it was that Cain and Abel began to offer sacrifices. They are presented as men who are instinctively religious, their religion expressing itself in that form which in later ages was common to men. There was little to guide these men in that which was later attended by such elaborate requirements.

Had respect for Abel. (v. 4). Was Abel's offering accepted because of his spirit, and Cain's rejected for the same reason; or had they both had instructions which one gladly followed and the other rebelled against?

Was very wrath. (v. 5). The first recorded quarrel was over religion. Here is the first account of the sin of jealousy and it heads a long list. Joseph's brethren, Saul, perhaps Judas were among those bitten by this poisonous viper. There were some, too, like Jonathan and Moses and John the Baptist who refused to be made jealous—choice souls.

Why art thou wroth? (v. 6). Evil passion will not endure the test of quiet thinking. Many sins would be defeated if only the question *why* were honestly and persistently applied.

Shall not be lifted up. (v. 6, 7). Jealousy spoils a man's looks, makes him chop-fallen. Well-doing produces a cheery countenance, something cosmetics and massage cannot do.

Sin coucheth at the doors. (v. 7). It is the common experience of men that something is on the threshold of life which constantly desires us. If it masters us it ruins us. If we rule over it we fulfill the divine plan and grow strong. "Each man is tempted when he is drawn away by his own lust and enticed," but for all that you are to "count it all joy when ye fall into manifold temptations," are the strange suggestive words of James. (James 1:14 and 2.).

Am I my brother's keeper? (v. 9). This is the slogan of self-seeking. Irresponsibility is a common, modern sin, not only of those who are reckless and brutal, but of the cultured and scholarly. It is the sin on which political and social corruption fattens.

Cursed art thou. (v. 11). Nothing is said here of life after death, but this lesson is vivid: Jealousy and hatred curse men and furnish them with miserable baggage wherever they wander.

ELLISON R. PURDY.

DEATHS

ADDISON—At the home of his parents, Orlando and Mary Addison, near Greenfield, Indiana, March 13, 1926, Marshall Addison, aged 17 years. During his life he was handicapped with a frail body, but he possessed a keen mind and a warm heart. He was interested in High School work in Sunday School and Church activities, and was loved by all who knew him. His life will continue an inspiration to his many friends.

HOPKINS—At his home near Darlington, Maryland, March 26, 1926, Johns Hopkins, beloved husband of Jane E. Hopkins, aged 76 years. Joining Friends by convincement in early manhood, he became a pillar of the small meeting at Darlington, serving as overseer and treasurer for many years. "A good man gone home."

PARNELL—At her country home near Greenfield, Indiana, March 2, 1926, from pneumonia, Emma Parnell, daughter of James and Catherine Parnell. Born in Portsmouth, Ohio, she came with the family to Indiana, when a child, where she spent her long life teaching school, helping care for her parents in their old age, and helping her sister on the farm. She is survived by one brother, one sister, and several nephews and nieces.

STANLEY—At the home of her daughter, Mrs. W. E. Biggs, near Macksville, Kansas, Theresa Green Stanley, widow of Franklin Stanley and daughter of Justice and Sarah Ann Green, in her 82nd year. Born near Point Rock, Ohio, she was married near Portland, Indiana, in 1866, and her husband being a Friends minister, she was always ready to help in the service of the Master in visiting the sick and poor and was an earnest worker in the W. C. T. U. They celebrated their fifty-ninth wedding anniversary, a year ago last March, and her husband died five weeks later, aged 84 years.

LOCAL MEETING DIRECTORY

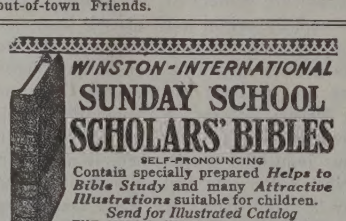
CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.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